

# Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

From the Missionary Herald.

### SANDWICH ISLANDS.

EXTRACTS FROM A LETTER OF MR. BALDWIN, DATED OCTOBER, 1833.

This is a station recently taken by Messrs. Baldwin and Lyons, in connection with Waimea, on Hawaii, at which one of them reside a considerable portion of the time. The district of Kohala embraces all the north-west part of the island of Hawaii.

#### Removal to Kohala.

The people of Kohala had long ago built a house there for our accommodation, and were frequently inquiring when we should come and occupy it. As the Sabbath in September was communion at this station, we sent word a week or two previous, that when that was past we would go. Twenty or thirty came by order of the head-woman, to assist us in removing. A part of these carried such articles of baggage as we supposed necessary. Some took bundles of native books, and the rest, four at a time, carried Mrs. Baldwin, there being no other conveyance, here at present for her than to be carried in a chair, supported on each side by long poles. The road was exceedingly bad for this kind of carriage and we pitied the carriers much; but they moved on with apparent cheerfulness, and with such speed that I could hardly keep pace with them on foot. We accomplished the whole distance (twenty miles or more) in about eight hours:—and found ourselves at night, in our new cottage, made of poles and strings, and covered with a long kind of leaf called the *laukala*. The ground was well covered with mats of the same leaf, and they had built us places on which to sleep, as they often do for themselves. The head-woman of the district was absent at the time; but we found in many of the people all that kindness which we had expected. They brought in quickly a supply of kulo, potatoes, onions, melons, bananas, plantains, sugar-cane, bread-fruit and sometimes an orange, together with fowls and fish, and occasionally turkeys, ducks, and hogs. We lacked no article which they were able to supply; and we were glad to impart to all that brought us supplies for the body, the books we had brought for the benefit of their souls.

#### Meetings and Schools.

Our congregations we found encouraging, as we always have, whenever we have visited that place; and the Sabbath School, which did not flourish when we preached there but once in a fortnight, now seemed to take a new start. We were especially pleased, when word was given, at the close of the service, for the children to separate and sit in a place by themselves, to see

about two hundred gathered together, as chattering as a flock of birds. Mrs. B., aided by native teachers, attended to them, while I superintended the adults.

Mrs. B. has been much interested in the children; and wished to do something for a school, during our stay at Kohala. She accordingly called together such as were near, the morning after we arrived. The number gradually increased to forty. The most interesting circumstance, connected with this school was, that twelve of the number came from a distance. They were taken into the house and put under the constant care of an old man, a member of the church; returned occasionally to their homes for a fresh supply of food; but continued in the school and made fine improvement as long as we staid. Mrs. B. had also a school of adult females, every afternoon, for reading and mental arithmetic: some came to it daily from four to six miles distance, though doubtless there were many near who felt too little interest to attend at all. I met with the teachers of the district once or twice a week, to teach them writing on slates; and endeavored also to have a religious meeting with them once in a week; and he had two or three other meetings on week days with all who chose to attend, who were generally the more thinking part of the people.

#### Tours among the People.

The first of these tours which I took, and to me the most interesting, was along the western and northern shores of the district, around the northwestern corner of the island. It was the more interesting as I learned that no missionary had been on that track before. I found people on the shore, who gain their living mostly by fishing, to be numerous; though the population two or three miles inland, where the region of cultivation begins, is still greater. After traveling and meeting with the people in different places, all the first day, and sleeping in a long canoe-house at night, the occupants of which were exceedingly kind to us, we arose early to proceed on our way. But I was told a sick woman lay in a village hard by. As she was unable to attend the meeting the evening before, I thought I must go and tell her enough of the gospel to save her soul, lest she should die before I came round again. I went and found a middle aged woman lying with ulcers in the feet and limbs. She had been confined from the first arrival of the gospel in the island; had never seen a missionary before, nor ever been at a religious meeting, or at a school. After telling her such things as I thought best adapted to her spiritual wants, I remarked, that I could say but little as we must soon be going, but that there was a great fountain of truth in the Bible, which some of the people must read to her every day. She replied, and so did some of the bystanders, that she read it herself; and immediately pulled out, from her side, a dirty copy of one of the gospels. I wondered at her being able to read, and the more, as her eyes looked inflamed and dim; but was informed that she acquired the art, with the assistance of such as came to the house

while she was lying sick. She showed some knowledge of divine things. I asked her where she learned these things. She said, "Native teachers told her what they had heard of the missionaries at Kailua." I asked her if she prayed; she said, "Yes, I pray, but it is awkwardly, and not, I suppose, as you pray." After talking a while, I prayed with her and departed rejoicing that God could accompany by his Spirit, truths which we might think were lost or forgotten. It was a token of encouragement to the diligent in sowing the seed; and I have related it, as one of the cheering cases we are sometimes allowed to meet with, in the midst of multitudes who are thoughtless and darkened. She had purchased two copies of parts of the New Testament. On my return home, I sent her copies of all the books I had on hand.

#### Remnants of Idolatry.

The bands in this vicinity seemed to me the darkest I had seen. Several of them have once gone into a kind of idolatry, since we have lived at Waimea. The head-man, who lived within a few rods of the northwest corner of the island, in front of whose house I met the people, was gray headed, but shrewd and somewhat intelligent and pleasant. In an after conversation, I thought him a downright infidel. There are many among this people, who are very unbelieving, as to the worth of the soul, as they call it; that of the body, they can see for themselves.

Two or three miles east of the northwest corner of the island is a large heiau, or heathen temple, called Mookini, which was built by *Tamohameha*. It is the largest which I have seen in the island, measuring on the outside of the walls about twenty rods from north to south, and the breadth is about half as great from east to west. The thickness of the walls, on the north, east, and south sides could not be less than thirty or forty feet at its base, and tapered up to the height of fifteen or twenty feet. On the west side, the wall was neither so thick nor so high, and had a single narrow entrance in the middle, the only one to the whole enclosure. As I look on these mountains of stone, made up mostly of small stones gathered probably from a distance, as it was not in a stoney district, I could not but think with what immense labor this place had been built for the honor of those which were no gods. But the expense is not seen in looking at the naked walls. This, I was told, was the most famous temple in the island—perhaps on all the islands, for human sacrifices. When I asked how many human victims were offered there, the reply was, *Ua lau, ua lau, ua lau*, etc. They were 400 and 400 and 400, etc. In a word, the expense of this one heathen temple was greater than all the churches in the United States, and even the whole Christian world. It was an expense of blood—of life—of souls. And what a reign of terror must there have been among this simple hearted people, when *tabus* was laid on the district, and their appointment carefully concealed from the people, that every one might be caught and made a victim, who was found out of his own doors; and when the minions of the priests roamed about by night to catch the unsuspecting and the innocent! What a dark-hearted havoc this was for men to make of one another; and what powerful arguments does it present to show us the necessity there is, that all the heathen world should have the Bible!

#### Former Wickedness and Degradation.

The former character of these islanders is well known. Iniquity in this district, kept full pace with idolatry, as its genuine companion. In all parts of this district, were houses for public use, such as were found in no other part of Hawaii, in which the people met to practice a kind of game called *kilu*, and to indulge in iniquity. It was nothing else than practising of adultery and every species of lewdness, in an open and public assembly, on

the systematic plan of gambling; a thing I do not now recollect to have read of, in any other part of the world. Perhaps it was owing to these assemblies, that Kohala has been counted as one of the vilest parts of these islands. Though it was the birth-place of the great king and ought to have been a loyal land, it has always been called a rebellious province.

There are abundant relics of the ancient character left even till this day. The people are degraded; their views are low; pollution and vice abound; but the times now are evidently different from what they were then. Then all were debased and vile. Now some few appear to be the children of God, and the gospel has some hold on the consciences of others; the laws are based on the word of God; the head ruler is a member of the church; and iniquity is seldom practised very openly or boldly. The heiaus carry no terror and demand no lives, and the *kilu* houses are no more. Instead of these there is now one spacious temple to Jehovah for the whole district, perched so high, in middle regions, that a large portion of the people can see it, especially those below, towards the shore. The clouds are often seen rolling over it in great majesty, and we have often prayed that the majesty of that great God might soon be displayed in it.

While we were at Kohala, the head-woman proposed assembling all the people together at one time, wishing, as I supposed, to show their number, that we might learn not to forget them in their ministrations. She gave orders for the people to come together. They are 8,000 in number and about 5,000 came. As there were more than could be accommodated in the meeting-house, they were seated on the green grass in front, where I preached to them from Heb. ix. 27. "As it is appointed unto men once to die, and after that the judgment."

As I have already written more at length than I intended, I will only add that the two months we spent at Kohala, were among the happiest days we have seen at the island, perhaps I may say, the happiest of our lives. We cannot wish nor do we expect, much greater felicities on earth, than we took in imparting the gospel to such needy souls, while there were so many ready to hear.

#### LETTER FROM MRS. KINCAID.

The following letter, says the Christian Gazette, will be interesting to our readers, as a kind of introduction to the new help mate of our brother Kincaid. We are led to cherish the hope, from the perusal of this letter, that he has found one who will share his labors, divide his sorrows, and double his joys. The letter, as will be seen, is addressed to the mother of her husband, and was not intended for publication, but as it is a lovely specimen of filial piety, and it is very happily adapted to give her access to the hearts and ensure for her a remembrance in the prayers of the thousands in this land to whom her husband is dear, our readers will feel disposed, with us to thank brother Norton for obtaining for us the permission of its publication. He has also forwarded to us a copy of a letter of the same date, from brother Kincaid, which we intend to give next week.

*Aua, December 31, 1833.*

My Dear Mother: Although unknown to you, except by name, yet I have resolved to address to you a few lines. My feelings have long dictated this course; and Mr. Kincaid assures me that it will gratify you. The frequent and often repeated reading of your letters, and hearing so much about you and all the family, make me feel that I am no longer a stranger. Besides you, there are none on earth whom I can call parents. I was born in Scotland, in the town of Elgin, but have now only a faint remembrance of my native land. At an early age of eight years, my father, being an officer in the commissary department of his Majesty's army,

was ordered to Ceylon. To that island I accompanied my parents. After remaining in Ceylon four years, my father was ordered to the Continent, on the Coromandel coast. Here it was that I followed my mother to the grave, at the early age of 13 years, just as I had begun to know her value. In three years after this melancholy event, my father was taken away by the destroying climate of India. Thus, at an early age I was bereft of both my parents, in a strange land, far, very far from my parents' home. One year and four months have now passed since my father breathed his last blessing, and uttered a last farewell. It seems only as yesterday that I was sitting beside my father and listening to the tales of Scotland.

"My parents were both pious. My father was a Methodist, and my mother was a Presbyterian, yet their difference of sentiment was never a cause of unpleasant feeling. A holy heart and life was what they constantly taught as the one thing needful. Their conversation and life I shall ever remember as the richest legacy in a parent's will. No jewel, no sacred memento of parental affection, possesses half the charms that are felt in remembering those holy petitions which involved the blessing of heaven on their much loved children.

"We never know truly the value of parents till we are separated from them—at least, we never sufficiently estimate their kindness and care till we see them borne to the lonely grave.

"I need not say how much I should be gratified to see Mr. Kincaid's parents, brothers, and sisters, and become acquainted with them all. The providence of God may so direct that we shall see you, for I shall feel it a duty to urge my husband to leave India, if at any time his health should imperiously require it. The diseases of this country so enfeeble the constitution of a foreigner, that, after a few attacks, nothing can save from a premature grave, but flight to a northern climate.

"In this great city idolatry is enshrined in every heart. The idols out number the people. Yet the Gospel is not preached in vain. A few appear to have received new hearts, and many more are promising inquirers. It makes our hearts bleed to go into their temples and see men, women, and children bowing down and praying before images of marble. They rise up from their devotions and commit all manner of wickedness. They have no feelings of shame in their hearts, and no fear before their eyes. Yet when any one thinks he is dying, he screams and howls most piteously. We know, however, that the promise of God hath rendered it certain that all the darkness and misery of this people will vanish away before the shining rays of the Gospel.

"Kindly remember me to Mr. Kincaid's father, brothers and sisters. I am your affectionate daughter.

BARBARA KINCAID.

#### CORRESPONDENCE OF THE A. H. M. S.

##### MISSOURI.

*From an Officer of the U. S. Army.*

The following graphic description may be interesting to our readers, and turn the attention of some of our young brethren in the ministry to the encouragements which are presented at many of our military garrisons, to the faithful preaching of the Gospel. It is from an officer at Fort Leavenworth on the Upper Missouri, and presents an interesting view of the mingling of the civilized with the savage life at many points on our remote western frontiers.

##### A CONGREGATION IN THE "FAR WEST."

We have made an effort to remember the return of the Sabbath on our border; and as a missionary was found at the Kickapoo village, have had him to preach

to this command for several Sabbaths, furnishing blar with a congregation composed of the citizen, the soldier, the slave and his master, the red man of the prairie, and the fur trader, or the merchant of the wilderness. Mrs. T. has also established a Sunday School, to which nearly all the children are sent.

*From the Rev. Thomas Lippincott, Carrollton, Ill.*

##### REVIVAL.

Our readers will recollect, in the "Home Missionary" for September, page 88, a brief notice of a revival in Carrollton. The following additional particulars are from Mr. L. the pastor of a church there.

I was favored with the assistance of the venerable and beloved Dr. Blackburn, with Brethren Baldwin and Jenney, by invitation, besides which, Brother Brown was providentially with us part of the time. And their "speech and their preaching was not with enticing words of man's wisdom; but in demonstration of the Spirit and of power." It was refreshing, awakening, instructive and convincing: and the Lord blessed it.

Previous to the meeting several successive discourses were delivered in direct reference to it. There was discernible a spirit of prayer to some extent; and the responsibility of the occasion was somewhat felt. But one of the preparatory circumstances was so purely providential, and so important in its bearings, that I would record it in gratitude to the Lord, and to his servants. A week or two before the meeting, Brother Baldwin, on his way to Jacksonville, and Brother Burrows, on his way from that place, met at Carrollton to pass the night; and, like Paul, called the brethren together to converse with them. Their admonitions and advice were remarkable for their affectionate pungency, their appropriateness to the occasion, and their application to the actual circumstances of the church. The effect was highly salutary. May the Lord so attend the labors of these brethren wherever they go.

By invitation from our Baptist brethren, we occupied their meeting house, (our own not being yet built,) and had the satisfaction to have their hearty and active co-operation, particularly that of their excellent minister, Rev. A. Bailey, during the whole of the meeting, which was continued several days after the brethren left us. The most perfect cordiality existed throughout; and it is believed that no efforts were made on either hand to influence the choice of the converts in uniting with the churches. Some of the Methodist brethren contributed their prayers and assistance.

The influence of the meeting was at no time extended generally over the village or neighborhood. The whole number of inquirers at the meetings, held daily for their benefit, scarcely exceeded twenty; but of these some seventeen or more have given evidence of a change of heart. Eight of them united with us, four or five with the Baptist; and the rest it is believed remain unconnected with the church. The subjects were either in the prime or vigor of life. A few of them were heads of families.

##### SURPRISING CHANGES.

The history of our church would appear strange to those accustomed to the regular movements of older communities. When I came to the place there were three elders. To these, two were added, subjects of the revival of 1832. Now, two elders have removed to other places; one is dead; and one is on the point of removing; leaving us one elder, an aged and infirm man, residing in the country. The changes in the membership are scarcely less remarkable. Of those who united as members of the church in inviting me to the place, not half remain among us. The others have removed to other places. So that, although the number now is more than three times what it then was, I may well ask—varying the expression of Dr. Johnson to Haunah—



**My**—Where is the church to which I came!—two years ago. Those who have left by dismission and death since that time exceed the then whole number by more than fifty per cent.

*From the Rev. Naham Gould, Hennepin, Putnam, Co., Illinois.*

Mr. G. late of Union, Broome Co., New York, was appointed to go to Illinois in May last, and arrived there on the 9th of June, and entered immediately upon his labors in Vermillion and Union Grove, Putnam Co. The following is from his first report.

Vermillion is the name of the post office in Baileys Grove, a point of timber that makes out of the Big Vermillion five miles from its mouth and fifteen miles below Ottoway. Here are thirteen families; six are Presbyterians, three Methodists, two Baptists, and two of no religious connexion. The people had been waiting for my arrival with some anxiety; had prepared a convenient cabin and other necessities of comfort. A Sabbath School had been in operation here ever since the year after the Indian war, and I was much pleased with the management of it, and the interest taken in it by the children. The congregation, of course, is small; but I have felt happy in delivering to them the Lord's message, and believe that I have not preached in vain.

July 20th. With the assistance of brother Hazard, I organized a church here, consisting of 11 members, 5 males and heads of families. The day was interesting, and gave great faith to the little flock, that the Lord would give them the kingdom. Since that time the interest has seemed to increase; three hope they have passed from death unto life, and we trust the good work will continue.

The house of worship at Union Grove is situated five miles east of Hennepin. Here are several points of timber making out of the Illinois from its western and southern course, affording opportunities for a dense population. Our meeting house is built of logs, 20 feet by 40, and usually filled on the Sabbath with about two or three hundred. The congregation is divided into two classes, called "The Old School" and "The New School." Each have their Sabbath School, commencing at half past nine in the morning and continuing till twelve, both in the same house. After this I have an opportunity of preaching one sermon; and I do believe that it has pleased the Lord to accompany almost every sermon with a blessing. When visiting from house to house, I frequently have found an anxious inquiring soul, and serious impressions easily made.

Sept. 3d. The congregation held a temperance meeting, and also the annual meeting of their Bible Society. Mrs. Gridley and Hazard were present at my invitation, and addressed the meeting. The temperance list contains about one hundred and fifty names. Seventeen added this day.

In the Bible Society a resolution was made and carried, to raise within six months one hundred dollars for foreign distribution; and within ten minutes one hundred and nineteen dollars were subscribed. A protracted meeting was then commenced and continued with good interest until the 10th. And we trust it has resulted in the conversion of at least thirty souls. It is now a very interesting time among us.

*From the Rev. J. Porter, Chicago, Ill.*

#### AN APPEAL IN BEHALF OF GREEN BAY.

I take my pen once more to call for aid, not pecuniary, for Green Bay. They want a preacher, and have pledged a support for him, knowing that the silver and the gold are the Lord's, and confident that in returning it thus to him, they shall be richly rewarded.

#### INTERESTING PARTICULARS.

In making this appeal I will give you a few particu-

lars of my trip around Lake Michigan. I left this, not in good health, the morning of July 28th, after the severe labors of the day previous, and crossed the Lake in the steam boat with a pleasant company, who made no objection to my asking a blessing at our meals, in our passage to Mackinac, which we reached on the morning of the 31st. With the chosen brethren and sisters there, who are "not forgetful to entertain strangers," and who as certainly secure the high and lasting esteem of all who know them and enjoy their hospitality, we tarried till the evening of the next day. A steam-boat for Green Bay, providentially having arrived, we embarked, and found ourselves in company with 125 recruits for the U. S. army, under charge of three officers. Detained by some casualty, and by head winds, we did not reach Fort Howard till Sunday morning, August 3d. This gave me a delightful opportunity to preach, in compliance with request of the officers, to that interesting group of about 150 men, including the cabin passengers. May the Lord make the Word "a savor of life unto life," to some of that auditory, who listened so attentively to the truth spoken on the upper deck, while we passed so peacefully over the smooth waters of the bay. Before preaching I distributed a bundle of tracts, but had not enough for all who wanted them.

I reached the bay just in season to be present in the days of severe trial of the family of Gen. B. I baptised his youngest, beloved, and beautiful son on Wednesday, and buried it on the Sabbath after my arrival. This tend-much to take the sting from the afflictive providence. During my stay I baptised three other children in the fort.

Three of the officers of the fort at this time and their wives are members of the Presbyterian church. Two other ladies are members of the same, and two of the Methodist, making a very pleasing Christian society. In the fort there are probably 250 souls. At Navarino, the town opposite, across the Fox River, there are probably 150. It is supposed that the village of N. will soon become an important one for business. These have no preacher, and they feel exceedingly their need. The gentlemen, in fact, 'tis true, have nobly sustained religious meetings on the Sabbath, a Sabbath School, and a Temp. Soc. which numbers 83, and prohibits beer, wine, cider, &c. It may be taken as a grand model,—yet they want a minister. They were so kind to me as to make me a formal call to labor with them, and subscribed in the fort at once a generous support.

I am persuaded they would do still more for any suitable man whom you might send on. 'Tis a very inviting field, and as I could not enter it myself, on account of my present relation to this people, I assured them I would call loudly on you for help.

Can you not find some one among the many going out from Princeton, Andover, and Auburn, who will enter that whitening harvest? If my own experience on this subject will have any weight with them, tell them I rejoice now, and expect to through eternity, that my steps when entering the ministry, that my steps were first directed to Sault Ste. Marie. And how incalculably more inviting to human appearance is Fort Howard now, than was Fort Brady then.

#### CLAIMS OF THE ARMY.

Is there no one who will deny himself for the sake of benefitting the generous officers and hardy men of our army? Are there volunteers for the navy, and the pagans of our frontiers, and none for the army? Why this apathy about those who defend our frontiers, and whose influence is so unbounded for good or evil on the pagan tribes that surround them? Will such a call as that from G. B. be longer unheeded? On whose head will be found the blood of the souls that perish there unwarned and disregarded? I pray that mine may share none of the guilt.

## AFFECTING INCIDENTS.

After tarrying three Sabbaths with those friends beloved for Jesus' sake, the Lord directed there the magnificent steam-boat Michigan, just in time to return me to my people. On the 20th we passed down the whole length of the bay, between 80 and 100 miles. It was one of natures most perfect days, and the scenery was charming. At twilight we made a delightful passage through "Death's door" into the Lake, and then repaired to the ladies' cabin for evening prayers. About a dozen gentlemen and as many ladies, most of whom profess piety, were present at this cheering exercise, when a brother minister, and an officer who had lost a leg in the last American war, each led us in prayer, after I had read a portion of Scripture, and we had joined in a hymn of praise. The next day, though equally delightful, we had a far different scene. Two females on board literally passed *death's door* in one of its most fearful forms. They died of cholera, melted away under it as wax before a flame. I watched them as they sunk under disease, and as they sunk through the translucent waters, to rise no more till called up by the trump of God. One of them we had reason to believe will hear the sound with joy; though I do not suppose that the *wafer* administered to each, by order of the Catholic Bishop on board, will tend at all to produce that effect. That evening we cast anchor in our harbor, having run near 300 miles in 24 hours. I could not but exclaim continually, "Bless the Lord, O my soul," as I found this dear people in health, after we had heard such fearful intelligence from Detroit.

## Temperance Reform.

From the Temperance Recorder.

### TO DEALERS IN ARDENT SPIRITS.

The efforts of the friends of temperance were directed, more especially for the first years of the reformation, to drinkers of ardent spirits. Occasional arguments were addressed to you with the hope of influencing you to abandon the sale. Hundreds of thousands have been induced to abandon the use, and thousands have, from a deep conviction of the immoral tendency of the trade, given it up. Still almost every street in our cities, and every town, (with rare exceptions,) in the country, presents the spectacle of men, in the face of day and the clear lights of truth and reason, engaged in selling to their neighbors, a substance, for common use, which in all cases operates as a sure poison on all those using it. The dealing in it, appears to bring the curse of God with it. It is our most solemn conviction, that no man at the present day can have any hand, directly or indirectly, in making or vending ardent spirits, as a drink, without exposing himself and family to the judgments and chastisements of an offended God.—It has been from this deep conviction on our minds, that we have addressed ourselves strongly and plainly to you on this subject; we have had no desire to wound the feelings of any one, but we have felt it our duty to *tell the truth*, and we have sought to do so with as little harshness as the case would allow; we shall continue to tell the truth fearlessly, and bring such facts to prove what we say, that none can deny. Willingly would we see the nation loaded with a debt of two hundred millions of dollars, if by this means you could all be indemnified and the traffic entirely prohibited—for it is our belief, the nation at large would make money by it, as we are

convinced that the people of these United States suffer, directly or indirectly, a yearly loss equal to the sum named.

Some time since, in a number of this paper, we requested from the friends of temperance, particulars of the history of dealers in ardent spirits in the various towns in the state, under numbers, not wishing names. We were convinced that the history would be appalling. We now give to the public a report from a single town, and commend it to the serious attention of every dealer in the country and in cities too, for we are sure that the results of the business in cities are more distressing than in the country. In one street we have taken notice of six dealers, all living on the same side of the street and within a stone's throw of each other; three died of delirium tremens, one while delirious with the same awful malady, leaped from the 2d story window, broke his back, and died in great agony; another, under the influence of strong drink, attempted the life of his child, and is now in Sing-Sing prison, wearing out a seven year's apprenticeship at stone cutting for the act; another, through his excesses, died suddenly of apoplexy; the wife of one of the number recently died a drunkard, and her second husband is following in the path of her first; *the rum blight is on him*. We question not that a correct history of the influence arising from the habits of the miserable individuals now in eternity, on their families, has been and will continue to be dreadful in a degree beyond imagination. We knew most of them before they took to the lazy and contemptible business of grog selling; before they established their "*Drunkeries*," they had been respectable men; had, by their industry and frugality, laid up money; in an evil hour they were tempted to the traffic in rum, and the consequences we have detailed in part.

We commend the following history not only to dealers in ardent spirits, but to the serious consideration of the whole nation; let those that question the correctness of the decision that the traffic is criminal look at the fruits, and then see if they can in candor deny the justice of the sentence of condemnation which an enlightened community has pronounced. We commend the document to all those with whom rests the responsibility of licensing men to destroy themselves, their families and their neighbors, and to heap upon community an intolerable load of taxation. We would have every officer feel, as he should feel when he signs a permission to a man to sell rum, that he is not only signing the death warrant of the man himself, but of many of his neighbors, and perhaps of some of his own nearest and dearest relatives. For the man that lends himself, either directly or indirectly, to favor this trade, to destroy both the souls and bodies of God's creatures, should not expect any other result than that, in some way or other, retributive justice will overtake him. With our views on this subject we would much rather submit our right hand to be lopped off on the block, than to have it used to give a human being sanction to enter upon a course of life, and commence a pursuit so direful in its influence.

We urge on all officers of temperance societies in the state, as well as in the Union, to gather up such facts as are contained in the following report: we will publish them to the world, and if they do not induce the present race of spirit dealers to abandon the

trade, we may reasonably hope few will be found so lost to personal safety as to make choice of a business so fraught with destruction—so that the trade in ardent spirits will die with those now engaged in it.

We regard as an indication of great good to the cause of temperance, or rather to the world, by means of that cause, the fact that several of the leading British Periodicals are advocates of the principles of the Temperance Society.—The following we copy from the PENNY MAGAZINE, a publication which probably has a wider circulation, and influences a greater number of minds than any other.

#### A DEPRAVED HABIT CURED, AND A FALSE PREJUDICE OVERCOME.

A distinguished engineer brought with him from Scotland a stone-mason to be employed on a great national work.—The man had many good qualities, but he had one besetting sin: he regularly got drunk every Saturday night, and the Sunday was devoted either to the alehouse, or spent in bed to recover from the effects of intoxication. His work however, was never neglected. On the Monday morning he was always at his post, and continued there throughout the week. The pay-table first taught him to drink, and hence the Sunday became to him a day of degradation. On one occasion he was tempted to trespass on the middle of the week, and to spend part of a day in an alehouse. A few weeks after another half day was wasted in the same manner; and, as the downward steps of vice are often imperceptible, he gradually crept on from half a day to a whole day, until at last two entire days were weekly devoted to drinking. The engineer had more than once spoken to him of his Saturday night's potations, and expostulated with him on his conduct. Seeing, however, that hours formerly devoted to work were now thus wasted with dissolute companions, he one day said to him, "Robert, you know I brought you from Scotland, and placed you in a situation, which enable you to obtain very good wages. But you have not improved its advantages as you ought, and latterly you have not been contented with drinking on the Saturday night, but have encroached on the week, and your work is now seriously neglected. I find that you now spend not less than seven shillings weekly, and I perceive that your wife and children do not exhibit their accustomed neatness and order, I have formed a decided resolution: You must either abandon drinking, and deposit with me a portion of the sum you usually spend at the alehouse, or leave the works." Robert was startled:—he had feelings, and all traces of good principle were not gone. He begged time to consider; and at length pledged his word to abandon the alehouse altogether, and to leave three shillings a week in the hands of his employer. That judicious friend applauded his resolution, and administered a few words of comfort and advice, which a kind heart has always at command and knows so well how to apply. He said, "I will deposit your weekly sum in the saving's bank." "No," said Robert, "I have no objection to deposit the money with you, Sir; but I consider the establishment of savings' bank to be an attempt of the government to get the money from the poor into their own hands." The engineer

reasoned with him on the absurdity of such a supposition; explained the real character of those useful institutions,—that they were expressly designed to benefit the working classes; and that the money deposited in them was perfectly safe, and every shilling gained interest. Robert was inflexible. He had imbibed against savings' banks a prejudice which could not be shaken. He could resolve to leave the alehouse and the skittle-ground; and he could, with satisfaction, intrust his money in the hands of the engineer,—but it must not be deposited in the savings' bank.

From that time Robert was so constantly at his work, and exhibited such sober and regular habits, as in a short time fully re-established him in the confidence and esteem of his employer. Even on the Saturday nights he was no longer to be found at the alehouse; and his Sunday leisure was employed in a benefitting manner. His whole appearance became altered, and every thing about him denoted a reformed man. Several years had passed without any relapse into his former habits, when the engineer called him one day into the office, and inquired if he had kept any account of the money he had deposited weekly in his hands. Robert said he had not. "See what a little fortune you possess, then;" said his employer, handing to him a depositor's book from the savings' bank, with his own name at the head of the account. "Forty-six pounds seven shillings!" exclaimed the astonished Robert. "Do I possess so large a sum, Sir?" "Yes," replied the engineer, "I thought it my duty to depart from your injunction relative to the savings' bank; had the money remained in my hands you would now only have possessed forty-two pounds; you have consequently gained upwards of four pounds by my having deposited it in the savings' bank, and the whole can be had at any time after a few days notice. Now then, Robert, will you say that the savings' bank is not an institution serviceable to every one who wishes to make himself independent by providing, in the time of strength and prosperity, against the hour of weakness and need—against the rainy day by which, at some time or other, most men are overtaken?" Robert's mind was deeply impressed; and, with much emotion, he thanked his kind benefactor for rescuing him from the paths of drunkenness and degradation, for leading him to seek his respectability and happiness in regular habits and home enjoyments, and for disregarding his prejudices against savings' banks, making him the contented possessor of a large sum, which, but for so happy and decisive an intervention, would have been wasted in the haunts of infamy and vice.

#### DISASTERS ATTEND IT.

MR. EDITOR.—Two cases have been recently presented to my observation, so forcibly illustrating the position you have always taken, "that the traffic in ardent spirit is hurtful and ruinous to all connected," that I cannot but ask you to present them to the attention of your readers.

D. B. was an industrious farmer, and by great prudence and economy, had accumulated a capital of near \$5,000.—Hitherto, industry and frugality had been the only means of his advancement, but now more ambition took possession of his mind. He resolved to live more at ease and became a merchant



in the village of——. He procured a licence for selling liquors to be drank on the premises. Gradually, he became intemperate; at the end of three years, his wife was a widow, his children fatherless! The amount found due the estate, rather exceeded the capital he had three years before embarked in the business: but of all these debts, less than \$500 have been or can be collected. The remainder has passed through the hands of several intemperate customers, and the family is left utterly destitute.

The other is the case of a man now a private soldier in the United States army. Three months since he received, at Fort Winnebago, in consideration of near five years faithful service, most of it under the auspices of a garrison temperance society, a furlough for ninety days, at the end of which time, his enlistment expired. He left the fort, with \$350 in money—fell successfully into the hands of several keepers of grog-shops—in less than twenty days was destitute of money, and re-enlisted. Such is the history of thousands of men who, but for grog-drinking, might be prosperous, independent and respected. Such are the fruits of the traffic; and we find here no departure from the rule of revelation, "he that keepeth the tree shall eat the fruit thereof." Unquestionably the amount of disaster and calamity incident to the condition of those who carry on this traffic, is second only to that which they inflict on its dupe and victims.—*ib.* **ONEIDA.**

*From the Southern Religious Telegraph.*

#### A FEW STRIKING FACTS.

The little village at—— Virginia, has been built about twenty-five years. It is very pleasantly located among the spurs of the Blue Ridge, and is considered a very healthy place. All the men who have ever died at that place, were intemperate, and most of them died in the very prime of life. Seven of these victims of strong drink, lie interred side by side in the little grave yard. Happily, temperance has in that village and county commenced a thorough and purifying work. Ten years ago, there were not less than fifty distilleries in that county. Now there is but one, and that is very much crippled in its operations.

A few years since a wealthy gentleman, with a large family, was importuned to sign a bond with a friend, as security for the payment of some thousands of dollars. He refused again and again. Intoxicating drink was placed before him—he drank, became excited, and signed the bond. His friend failed, and left the county. The gentleman died soon after, and his estate was compelled to pay the bond. "We," said the son to me, "we are the losers by the enticements of the bottle."

About twelve months since, a mechanic went to a grog-shop on Sabbath morning and took something to drink. Before sunset on the same day, his body was found in the woods—the skull fractured—a murdered man. The murderers were arrested, and suffered the just punishment of their deeds. Drinking, Sabbath breaking, and murder form a trio worthy of each other. The fruits of ardent spirit are evil, and only evil, and that continually. **C.**

"The way of transgressors is hard,"—

An intelligent mechanic from England delivered a most interesting address before the second ward temperance society, of the city of Albany, on the 14th of October. He gave it as his opinion that strong beer was now the great enemy of the laboring classes, especially in large towns: that in England it was redu-

cing that class to beggary: that he was acquainted with a brewer who had £100,000 sterling engaged making beer; but that he would not let any member of his family, even his domestics, drink a drop of it. He also stated that he had been a beer drinker in this country, but that since last March he had not tasted a drop of any intoxicating drink. that he thought it absurd and ridiculous to attempt this reform with any hope of final success, and leave any loop hole: and the change that had come over his feelings and health and general prosperity, and the well being of his family since he had adopted the true principle, he mentioned with much feeling, and with great effect on the audience. The experience of such men is invaluable to the cause—facts with practical results are stubborn, and will utterly destroy all the efforts of the lovers of intoxicating drinks, to keep them in favor with the public—their doom is pronounced; the whole nation is awaking to their deleterious influence; and will not longer be deceived: the time is rapidly approaching when the use of intoxicating drinks of any kind, as a common beverage, will be discreditable as the use of ardent spirit.—*Am. Temp. Int.*

We are almost daily called on for a pledge to include all intoxicating drinks: below we give one for the use of those individuals and societies wishing to adopt the total abstinence principle.

#### PLEDGE.

We the subscribers, residing in the \_\_\_\_\_ in the county of \_\_\_\_\_ believing that intoxicating drinks are, for persons in health, not only unnecessary, but injurious; and that their use is the cause of forming intemperate appetites and habits; and while they are continued, the evils of intemperance can never be prevented; do therefore agree, that we will not, except as a medicine in case of bodily infirmity, use intoxicating drink ourselves, or procure them for the use of our families, or provide them for the entertainment of our friends or for persons in our employment; and that in all suitable ways, we will discountenance them in the community.—*ib.*

**CIDER.**—We are glad to hear that farmers in every direction are abandoning the use of cider: we hail it as a happy omen for wives and children; the former will get fewer cross words, the latter fewer hasty cuffs on the ears. Of all drinks to make men fretful, uncomfortable, and in every respect undesirable companions, give us cider.—*ib.*

#### WHO LAID HIM THERE?

Laid whom?—where?—when? Why last Sabbath I saw a man laid on the pavement, corner of Market and Sycamore streets, apparently dead. There was no mark either of a bullet or a dirk upon him; nor any evidence that he had committed suicide. Who did it? The priests and the Levites were passing by on the other side, and the man who committed the foul deed, instead of acting the part of the good Samaritan, was a few yards distant, dealing out the same kind of death to others. And who was it? A man of sound principles?—of good morals?—a christian man of a christian nation? Judge ye. It was the keeper of a coffee house. He did it—and was licensed to deal out the poison; the powers that be. And will not God hold both him and them responsible? **CONSCIENCE**

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 15, 1834.

*For the Religious Intelligencer.*

## AMERICAN EDUCATION SOCIETY.

At the Quarterly Meeting of the Directors in October, appropriations, to the amount of nearly \$13,000, were made to 736 young men, in 110 Institutions, in different parts of the United States. Of these, 81 were new beneficiaries—a larger number than was ever admitted at any one time before. This is truly encouraging, and augurs well. The number of young men now preparing for the ministry under the care of the society, is about one thousand. Nearly three hundred new beneficiaries have been aided the last twelve months. But while this is the fact, the religious community have not been forward, to contribute funds, in like increased proportion. Though more money has been contributed the last four quarters than the four quarters immediately preceding, yet there is a deficiency; and necessity compels us to ask the prayerful attention of the religious community to the wants of the A. E. S. at the present time. The Directors have felt impelled to urge on the work, in which they are engaged, by the loud and incessant calls which are heard from different directions, for more ministers of the gospel. A period has arrived of deep and momentous interest in the history of our country and of the world. It is a fact which should awaken the friends of Zion to the most strenuous exertions, that the growth of the United States the next twenty-five years will be equal to that of the last two hundred years! Under God, the future religious condition of the nation may be resting upon the decision of the present generation. Providence smiles. The wants of the church, and of mankind, have touched the hearts of many pious but indigent young men, who are coming forward in greater numbers than ever before, to obtain an education for the ministry. Applications from such young men have increased between two and three hundred a year, for a few years past. To meet these applications the Treasury of the Society is overdrawn more than seven thousand dollars. A heavy debt is thus incurred, which must be paid, or serious embarrassments will ensue. Another meeting is approaching, when at least fourteen thousand dollars more will be necessary to meet the current appropriations. To relieve this pressure, the Directors have no adequate means but those which the liberality of the Christian public may furnish. To this recourse they now appeal, in faith and hope, trusting that they shall not appeal in vain. In the language of another, Those who are able to educate themselves, the Directors leave to their own responsibilities; their object is to find out the indigent pious, of competent abilities, and of a right spirit, and to educate as many of them for the ministry as the charity of the Christian public shall allow them the means. They intend that their efforts shall have no other limit than that which shall terminate the charity of Christians towards their fellow men. Let the members of the churches ponder well on their duty, their privileges, and their abilities in

relation to this subject. Let them think, how can this world be converted to God without preachers? How can preachers be raised up and educated, and sent forth without means, and without effort? Christians! do not disguise your apathy, and cheat yourselves of the reward which awaits the faithful, watchful servants of your Master by finding fault with this and that scheme of operations, and so excusing yourselves in idleness. If you do not like the plan pursued, try some different one. We only wish you to *act*. Fault us as much as you please—but *act*. The destitute of our own country, and the heathen throughout the world, demand your assistance. Death and hell wait not your tardy movements. They are continually swallowing up the victims which your timely action might have rescued from their power. You can never take your money with you to heaven; but you can do what is immeasurably better, you can by its bestowment in the cause which I plead, obtain companions to attend you in your upward flight thither, who will greatly add to that recompense of reward which you hope to receive, and who will be additional jewels, placed by your own benevolence in that diadem of glory which sparkles on the head of Jesus, your Redeemer.

ROOMS OF THE A. E. S. }  
BOSTON.

*For the Intelligencer.*

MR. WHITING,

SIR,—The following extract from a letter, recently received from an eminent clergyman, I hope you will deem worthy of a place in the Intelligencer. It contains suggestions in my view highly important to young licentiates, and students in Theological Seminaries. They seem to be especially timely at this crisis, when the church is distracted by doctrinal feuds, sectarian jealousies, and sectional divisions; and to point out the only effectual antidote to the existing evils, and the still greater evils which threaten her prosperity. Would not our young men, who are about entering the ministry, be better prepared for the work if they should "expend" more time and more "mind upon the scriptural page," and less upon the controversies and speculations of metaphysical divines?

"You, no doubt, fully understand, that the secret of all education, ministerial as well as literary, consists in having individual mind elicited. The minister of the gospel should expend his mind on the scriptural page, and its general relations to the divine works. This intellectual operation most ministers professedly maintain; but it is by studying detached texts, and under the restriction of preconceived ideas, and sectarian system. Such a plan is, to my mind the secret of that spiritual pauperism, which has converted the members of the church into angry polemics, and makes a multitude of new and exciting measures indispensably necessary to the existence of the church.

"It is our solemn duty to get our doctrines and ideas from the bible, and to get them for ourselves. The bible should be permitted to speak for itself to each immortal spirit. And in this age, when all systems are passing under review, and the public mind is becoming scepti-



cal in view of the mysteries handed down by our fathers, the bible should be taken up as the only book competent to furnish the man of God thoroughly unto all good works.

Take then an epistle—analyze it carefully and closely—compare its statement with those which are made in other parts of scripture—and then write a series of lectures, deliberately and prayerfully. When you have fairly and honestly done this with one epistle, take up another—and so on, as long as you live. Be little concerned about philological criticism, as it is generally taught; look into “the form of sound words,” for the technical terms which the Holy Spirit has employed; and tell honestly what you know. You will consider the effort required to be very difficult at first; but it will grow easy by practice; and in a few years you will find, not only that your mind will be richly stored with biblical truth, but that you will be well satisfied that you have acquired truth. This plan I do constantly myself pursue; \* \* \* \* \* You can adopt it for yourself, and by yourself; while others, charmed with metaphysical speculation, or philological criticism, will be training up for sectarian projects, or an unmeaning and desolating benevolence.

Should you fully apprehend, and fairly pursue these suggestions, I should be glad to hear of your progress in escaping from every thing that is frigid and heartless in one system, and every thing that may be inaccurate and hardening, however ancient, in another.”

### Miscellaneous.

#### THE MISSIONARY WOLFF'S CONTEMPLATED VISIT TO THE UNITED STATES.

The Churchman of last week, in noticing the receipt of a letter from Rev. Mr. Whittingham, dated Malta, mentions that he had met the Missionary Wolff there, and learned from him that it was his intention to pay a visit to the United States.

We have been led from accounts we have seen at different times during the past year or two, to believe that Mr. Wolff had degenerated from the apostolic character he had supported during the first part of his Missionary career, into a visionary enthusiast. But Mr. W. speaks of him as “a man of sober and enlightened piety; without any indications of the spirit of extravagance and fanaticism which has sometimes been imputed to him.”

Had it not been asserted on authority we find it difficult to doubt, that he is an advocate of Edward Irving's peculiarities, we should hope he may yet prove himself worthy of the apostolic character which was once accorded to him; and that he may be able to vindicate his right to use the apostle's language: “if we be beside ourselves it is to God, and if we be sober it is for your cause:” but, “I am not mad, but speak the words of truth and soberness.”

A visit from Mr. Wolff could not fail to create a very lively sensation in the churches. No man living, probably has seen, heard, and felt so much of the world, and of what it is to be an ambassador of Jesus Christ to the Jew and the Greek, the Barbarian, the Sythian, the bond and the free, as Mr. Wolff: no man living can so experimentally adopt the language of the Apostle of the Gentiles: “*In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren.*”—Chris. Gazette.

#### A RELIGIOUS NEWSPAPER.

We have sometimes thought we should like to be present at a council comprising the assembled tastes and partialities, whims and notions, of the religious newspaper-reading public, and hear the discussion of the question, “What kind of a paper shall Mr. Editor give us?” It is probable no question which could be agitated would elicit a greater variety of opinion. There would be all possible opinions, in the first place, as to its form. The notional would be sure to prefer a form different from the one selected; and the whimsical would be as sure not to be satisfied with the change when it was made. And then, as to its contents, the diversity would surpass that among the ancients about the chief good.

“Take care and keep your sheet dry of baptism!” cries one; “the controversy is settled.” “You had better give it now and then a sprinkling, nevertheless,” cries a second. “That will never do, *deluge* it,” cries a third. Another calls for the strong meat of doctrine; “The world is full of heresy! you must take good care to make your readers strong in the faith, by giving them venison and beef to-day, and beef and venison to-morrow.” “If you have any regard for our taste,” cries another, “we beseech you desist; we have more of that than we can digest, in the Bible.” One wants to see the paper filled with Missionary Intelligence; and measure its value by the scale of miles; while another, who is blind and cannot see afar off, or, at least, has not yet had his senses exercised to discern the value of missions, thinks the Missionary Intelligencer might give place to the Chapter of Accidents. One craves original matter; no matter what, if it is only original, if there is no originality about it; while another, and others, not a few, delight above all things to see the whole paper converted into a paragraph patchwork.

As it is an utterly hopeless undertaking for the editor to please all, it is the dictate of wisdom to please himself, if he can; to do the best in his power to secure for himself a conscience void of offence towards God, by aiming to secure the good of his readers, rather than their applause.—ib.

**COLONIZATION.**—The ship *Ninus*, Capt. H. Parsons, sailed on Sunday week, from Norfolk, for Liberia, in Africa. She had on Board 128 emigrants, 110 of whom were liberated by the late Dr. Hawes, of Rappahannock, Va., who also appropriated funds for their transportation.

With the approbation of the Parent Colonization Society, these go to form a new Colony at Grand Bassa Cove, about 80 miles distant from Monrovia.

There is also on board the *Ninus*, 14 very valuable slaves, liberated by the truly benevolent Mrs. Ann R. Page, sister of Bishop Meade. They are sent to the old colony in order to join a number who are settled there and who had been previously liberated and sent out by the Meade family. These are all amply provided for; having large stores of clothing, provisions and tools and every thing necessary to render them comfortable.

There is on board of the same ship two white gentlemen and one lady who go out as instructors.

**Repentance.**—If I may be permitted to drop one tear as I enter the portals of the city of my God, it will be at taking an eternal leave of that beloved and profitable companion—Repentance.

Rev. Rowland Hill.

From the New York Observer.

### WHY PRAYER IS NOT HEARD.

There are some who are not all interested in this inquiry. They offer no prayer. There is in their case nothing to be heard. They are content with the things which are to be had without asking. Such are in a bad way, and I suspect they sometimes themselves think so. That dependent creatures should habitually and devoutly acknowledge to God the fact of their dependence, and that needy creatures, whose necessities return every day, and indeed recur with every moment, should ask God to supply them, is too reasonable a thing that men should neglect it, and yet be at perfect peace with themselves.

But to pass from those who never make the experiment of prayer, we observe that some pray without any expectation or care to be heard. To obtain is not their object. Their end is accomplished in asking. They hear and judge that prayer is a duty owed to God. They therefore pray, that they may discharge this duty; and having prayed and so done their duty, they are satisfied. Of course such persons obtain nothing. Why should they? If a child of yours should come and ask you for a thing from a mere sense of duty, you would say: "Very well, you have done your duty, go;" but you would not give him the thing. He did not ask it with any wish to get it. He does not feel his want of it. He meant only to do his duty in asking. It makes very little difference with such what is the matter of their prayers—what petitions they offer. Any thing that is of the nature of supplication will do. It is true they generally pray for the right things, because the prayers they have heard and read, petitioned for such, and they fall naturally into that style of prayer. Ask such persons if their prayers are heard, and you astonish them. That is what they never looked for. They never asked any thing with the hope of receiving it—never prayed from a sense of want. I have sometimes thought, how many would never pray, if prayer was not a duty. They never pray except when urged to it by conscience. As a privilege they set no value upon it. Now the truth is, when a man is really engaged in prayer, he altogether forgets that it is a duty. He feels that he wants something which God alone can give, and therefore goes and asks it; and feeling that he wants it very much, he is earnest, asks and asks again, and waits and pleads for it, till he gets it. Does any one suppose that the publican smote on his breast, and cried, "God be merciful to me a sinner," from a sense of duty, and not rather from a conviction of sin, and a deep feeling of his need of mercy? And yet how many ask for mercy from a mere sense of duty. They have their reward, but they do not obtain mercy.

Some prayers proceed from a conviction of want, while there is no sense of want. The persons judge that they need the things they ask for, but they do not feel their need of them. Now prayers which come from no deeper source than the understanding are not heard. They must come from the heart. Prayer always originates with the heart. It is the heart's sincere desire. Or, as another has well described it, "It is a sense of want seeking relief from God."

But there may be a sense of want, and yet no real desire for that which is adapted to the supply of the want. In that case the prayer not being sustained by a corresponding desire in the heart, is not heard. There is a conflict here. The lips pray one thing and the heart another. The request is perhaps to be delivered from all sin, but the desire is to be delivered from all but one or two favorite sins. Now it would be strange if God should grant a man's request to the disregard of his desire—that he should attend to the lips rather than the heart, and answer the prayer according to its terms rather than its meaning.

But sometimes the desire of the thing requested is real, but the mischief is, it is not *paramount*—it is not supreme. This is a common case. The prayer expresses what is desired, but not what is desired on the whole. Many really wish to be religious, and they pray that they may be so, but they do not on the whole desire it. They have a strange wish to be something else which is incompatible with their being religious. Again, some sincerely desire the progress of the gospel, and pray "thy kingdom come," but they desire still more to take their ease, or to keep their money. Perhaps some of this description attend the Monthly Concert. But desire may be sincere, and supreme, and yet not intense. Effectual prayer is the expression of intense desire. The examples of successful prayer recorded in the Bible evince this. The woman of Canaan sincerely, supremely, and intensely desired what she asked. Such was the character of Jacob's desire for a blessing, and of the publican's for mercy. Where the desire of spiritual blessings is not very strong, it shows that these blessings are not suitably estimated.

A great deal depends on having a petition properly presented. It is all important to get into the right hands. A petition frequently fails through inattention. If the proper person had been engaged to present and urge it, it would have been granted. This holds true of suits to the throne of heavenly grace. We must ask in the name of Christ. We must put our petitions into his hands, and engage the great Advocate to present and urge them. Him the Father always hears. Even the prayers of the saints need an incense to be offered along with them to render them acceptable. That incense is Christ's intercession.

To present a petition is one thing. To prosecute a suit is another. Most prayer answers to the former. But successful prayer corresponds to the latter. The children of this world are in this respect wise in their generation. When they have a petition to carry, they go with it to the seat of government, and having conveyed it by the proper channel to the power which is to decide upon it, they anxiously await the decision, in the mean time securing all the influence they can, and doing every thing possible to ensure a favorable result. So should the children of light do. But frequently they just lodge their petition in the court of heaven, and there they let it lie. They do not press their suit. They do not employ other means of furthering it, beyond the simple presenting of it. They do not await the decision on it. The whole of prayer does not consist in taking hold of God. The main matter is holding on. How many are induced by the slightest appearance of repulse to let go, as Jacob did not! I have been struck with the manner in which petitions are usually concluded: "And your petitioners will ever pray." So "men ought always to pray (to God) and never faint." Payson says: "The promises of God is not to the act, but to the habit of prayer."

Sometimes prayer is not heard, because not offered in faith. "He that cometh to God, must believe." Yes, he must "ask in faith nothing wavering." Sometimes it is for want of a concomitant submission to the will of God. He who said, "let this cup pass from me," added, "nevertheless not as I will, but as thou wilt." Often prayer fails because the direction to pray *everywhere* is neglected. The petition proceeds from the closet, but is not also offered in the family, in the social meeting and in the solemn assembly. Sometimes a specific direction is given concerning something to be done in connexion with prayer, which being neglected, the prayer by itself is unavailing. Thus in order that we may not enter into temptation we are commanded to "watch and pray." Vain is prayer to secure against temptation, if vigilance be omitted. Prayer is sometimes ineffectual, because too general. When we ask many things, it commonly indicates that we are not in earnest for any thing. The

heart is incapable of being at the same time the subject of many intense desires. The memorials of the children of this world are specific. They are rarely encumbered with more than one petition. Does any one suppose that when prayer was made of the church for Peter, being in prison, they prayed for every body and every thing first, and only brought in Peter's case at the close?

Petitions have usually numerous signatures. So should there be union in prayer among Christians. Social supplication has particular value in the estimation of God. Special promises are made to it. Need I say that *allowed sin vitiates prayer*. "If I regard iniquity in my heart, the Lord will not hear me."

There is a regard to the promises which ought to be had in prayer. Moreover confession of sin out of a broken heart, and gratitude for good received should accompany it. And there is a "praying in the Holy Ghost," which we should aim to understand and realize.

At an early stage of these remarks I might have observed that some prayer is not heard, because it is *said* rather than *prayed*. Now prayer ought to be *prayed*. The closet is not the place for recitation. What more common than this expression; "I must say my prayers!" Must you indeed? Is this the way you speak of it? Is it a task to which you are going reluctantly to apply yourself? and say your prayers too? How this contrasts with the cheerful purpose of the Psalmist, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

Perhaps one brings his gift to the altar, and forgets that his brother has aught against him; or remembering it does not go first and seek reconciliation with him, but proceeds to offer his gift, and that is the reason it is not accepted.

Many a Christian hinders his prayer by indulging in that species of unbelief, which surmises that what he asks is too great a thing for God to bestow on one so unworthy as he is. He forgets that the greater, aye the greatest gift has already been conferred, God's own Son, and the foundation therein laid for the argument, "how shall he not with him also freely give us all things?" God, having begun his bounty in such a style of magnificence, consistency requires him now to go on, and do the greatest possible things for the recipients of his Son.

M. S.

From the N. Y Baptist Register.

#### MINISTERIAL VISITATION.

Not many years since, a respectable woman, a professor of the religion of Jesus, in a distant town in New-England, called on her minister one day, nearly at the close of his year's labor, and while she expressed much friendship for him, suggested in a tone of complaint that he had not visited her family for some time and very little during the year. She further intimated that many others were complaining of his neglecting them also. In short, she plainly told him, she thought he ought to visit his people more. The minister fetched a deep sigh, and at that moment made her the following answer:

"Perhaps I spend more time in visiting my people than you and others are aware of. Doubtless however, I come short of duty in this as well as in other respects. I have no disposition, unless my heart deceives me, to justify my faults. I am willing to be provoked to good works by any of the dear disciples of Jesus. I do deeply regret that I visit no more and hope you will pray for me."

The conversation then shifted to another subject, and the afternoon was spent very pleasantly. But before the worthy sister left the house, the minister embraced an opportunity to relate the following anecdote:

A wealthy farmer in one of our middle states, contracted with a poor laborer whom he had hired to do several days' work for him in a field about equally distant between the poor man's house and his own, and a considerable distance from each. The laborer, by agreement, was to commence his work at the rising of the sun, and his expectation consequently was, that his meals would be sent to him according to custom.

Toward the close of the day the farmer visited his field, to see how his laborer progressed. To his surprise, he found him sitting and musing under a tree, and but a small day's work accomplished. Seeing this, he hastily complained to the laborer for his idleness and unfruitfulness, telling him that he had not done half so much as he expected him to do.

To this complaint the laborer modestly replied, "I am a poor man, as you well know, entirely dependant on the labor of my hands for my daily bread and for the support of my family. I believe you are already indebted to me for several day's labor, and I have really needed the money. I did, indeed, expect you would have sent me my meals, to sustain me while I was laboring for you. I was punctual to commence my labor at the hour appointed. I worked till it was very late in the morning, and as no breakfast was sent, being very faint, I left the field, called on yonder neighbor, borrowed two shillings, went to the tavern and bought my breakfast. All this detained me a considerable time. On my return to the field, refreshed and strengthened, I hoped you would send me my dinner. With this expectation I have labored till I became exhausted, and have sat here perhaps an hour, meditating what to do. I did not like to go again to borrow money of the neighbor, till I had paid him what I had already borrowed. On strangers I dared not call. At the tavern I knew that such a poor man as I could not obtain credit. Besides, my calling again I feared might excite suspicion unfavorable to myself or my employer. If I went home, I knew I could find nothing, without taking bread out of the hands of my children. I therefore knew not what to do. These sir, are the reasons why I have done no more work for you to day, and these are the reasons why I am now subject to your accusation of idleness."

At this candid, simple statement of the laborer, which breathed a tone of grief thro' complaint, the farmer was much affected, and replied—

"I recall my complaint, the blame is mine. Here is the money which I owe you for past labor, including also this day's work, and the seven to come, I am happy to be able on the spot to make some amends for past neglect. The laborer is worthy of his hire. The failure of your meals is a mistake of my family. I thought they had been sent. Here are two shillings to pay the neighbor, and two more to purchase another meal."

The next day the laborer returned to his work. His meals were seasonably sent to him. The farmer came again to visit him on the tenth day. He found the man industriously at work. The job being accomplished; the farmer, being so well pleased with him, hired him for several days more, and increased his wages, and paid him a part of the wages ere the job was finished.

With this story the lady appeared much pleased, but did think of its bearings till she happened to meditate on it at a wakeful midnight hour. When she discovered how it might bear on herself and others, she could not rest till she awoke her husband, and related to him. After which the following dialogue took place:—

Wife. Have you not paid our minister for the year, which is almost closed?

Husband. Why, no, I believe not. The collector has not called, and I know not the exact amount.

W. Is it possible! and do you suppose that none of his people have paid him?



H. I presume none have; it has not been customary to pay until the year is ended.

W. How then, pray, has he lived and provided for his family without means? He has no property of his own, is in debt for his education, and has a family and a considerable expensive company.

H. Who, by borrowing money, I suppose, and getting credit.

W. Well, that surely must be attended with a disadvantage and waste of time. And has he all those debts now to settle?

H. Certainly.

W. Then there will be a loss of more time and trouble. With this twofold expense of time and trouble; with all the disheartened feelings which such circumstances must produce, I am not surprised that he does not find more time to visit, especially as he so faithfully discharges his duties on the Sabbath. I no longer wonder, that under such disadvantages, he finds his salary insufficient to support him. Surely this is not treating our minister so well as we treat the men who labor in our fields. We always, you know, pay them punctually, and often pay them beforehand, in order to enable them to supply their families with the necessities and comforts of life. We certainly provide for them their meals in due season and these meals are a part of their pay for their labor. We certainly do not treat our minister so well as we treat them. We do not give him his meals while he is toiling in the vineyard.

The result of this conversation was, the husband, in the morning, repaired to the minister's house, and paid him his subscription. Nor did the lady forget to send him a few pounds of cheese and butter, as a present, who also bid her husband to recall her complaint to the minister for not visiting. She, with her husband, proceeded further, to correct the neglect that others were guilty of, and showed the importance and necessity of acting with becoming promptness in such things.

Would it not be well for many churches, and a very great relief to many ministers if those who may read this account, would awake and provoke one another to love and good works?

It is lamentably true, that many persons do not make the least remittance to their minister till the close of the year, and many, perhaps, not till six months more have expired, nor even then but leave it till the end of the second, if not till the end of the third year. May not this astonishing want of punctuality, this careless remissness in paying the ministers of the gospel their dues, be the cause of their fainting in the way, and having to go with their burdens and aching hearts to look for some other place to labor in?

Can such treatment to the servants of God, who have sacrificed all their legitimate claims to the pursuit of property in order to preach the gospel, be pleasing to him who has bestowed such mercy on us as to give us the gospel? Dear brethren, let us no longer sleep over this subject, but let us value the gospel more than every thing besides; no longer rob God, and cheat our souls, by neglecting our spiritual laborers. W. R. Z.

*From a Correspondent of the New-York Observer.*

United States Frigate Potomac, }  
Boston Harbor, Oct. 20th, 1834. }

#### LETTER II.

Dear Sir,—I have now fully taken quarters on ship-board; and a strange place too, is a man-of-war, for a landsman, who has never known more of the sea than can be found in a steamboat. It is now a pleasant season of the year for a voyage to a warmer climate, and our prospects for doing good on board seem very promising. The highest officers of the ship are gentlemen of high moral worth, and decidedly in favor of temperance and of efficient religious influence. With their

consent and approbation, we have been furnished, by the efforts of the Rev. Mr. Taylor, and other friends of seamen, with a supply of Bibles, tracts, and other religious books. The crew are mostly young men, in fine health and spirits, and one hundred and seventy of them did not draw their whiskey rations, when they came on board from the receiving ship. We are well armed with Mr. Sargeant's books, and other temperance publications, and hope to effect much. Here is our strong dependence; for, if I mistake not, much of the proverbial fickleness of the sailor's character—his hearty resolutions to reform—all so often broken—arises from the use of ardent spirits, more than from any other cause.

With our officers I have been much pleased. One of our lieutenants, never tasted of distilled spirits but once, and another has practiced total abstinence eight years. There are also a number of other officers in the navy who, like Gov. Cass, have never tasted the poison. The testimony of most of our mess in favor of temperance, is strong and decided.

A subject which has excited much interest in my own mind is, the moral influence which is exerted on the mind, by being on board a ship of war. It is indeed a singular place to preach the gospel of peace on the gun deck, surrounded by dark and threatening cannon, and all the implements of deadly warfare. One of our first divines, when speaking to me of this, said he should as quick think of doing good, by preaching in the suburbs, of the pit of woe, as in such a place. And so it seemed to me, at first, but my views are fast changing.

As a passage to the Mediterranean has been kindly granted me by the Secretary of the Navy, and no chaplain had been provided for the Potomac, I am, by the request of the captain, to officiate during the voyage, and he also wishes me to go with him, during his cruise of two years and a half in the Mediterranean. What may be done, is not yet decided. And now will not the churches pray for us? May not a revival be hoped for on board a man-of-war, and is not such an object of sufficient importance to enlist the sympathies and call forth the ardent petitions of Christians, at the throne of grace? Shall we not be particularly remembered at the next monthly concert for prayer?

All is now bustle on deck, taking up the anchor; and we shall soon be under way. Our letters must be ready for the pilot, who will leave us within an hour or two.

I have spoken of the peculiar feelings connected with the departure of those who go forth as soldiers of the cross to labor in foreign lands. Permit me, then, at this parting hour, to send you a few lines in allusion to such a scene.

#### Missionary Farewell.

From home and from kindred, we go to proclaim,  
The news of salvation, and kindle the flame  
Of joy and of gladness in souls that are bowed  
'Neath the darkness and sorrows of sin's sable shroud.

We love them—we love thee, thou land of our birth,  
And freely we weep, when we think of the worth  
Of those we must leave in this garden of God—  
The land where the feet of the pilgrims have trod.

'Then think not our souls of affection bereft,  
When those we love dearest on earth shall be left;  
Though deeply it grieves us, yet freely we part,  
If thus we may bind up the broken in heart.

Though far o'er the ocean by tempests we're toss'd,  
While onward advancing to rescue the lost,  
The God of our fathers, who ruleth above,  
Will watch o'er our pathway in kindness and love.

As we sail o'er the wide rolling waves of the deep,  
Far, far from the land where our forefathers sleep,

Fall oft' o'er the distance our spirits will roam,  
And in thought we'll revisit the joys of our home.

Though dark be the course, and high the commotion,  
Which marketh our way, e'er life's stormy ocean;  
Though deep be the pain of souls when we sever,  
Yet joyful the thought, that we part not forever.

We go to proclaim the glad message of truth,  
Then weep not for us, oh! ye friends of our youth;  
Though far from the graves of our fathers we die,  
Yet near is the home of our spirits on high. C. R.

P. S. It is now 12 o'clock, and our noble and beautiful ship is under way, with her wide-flowing canvass spread to the wind. The spires of Boston are fading away in the dim distance, and we are casting our last long lingering looks towards the far off shores. And now, "my native land, farewell."

"And if forever, then fare thee well."

C. R.

### CHRISTIAN RESPONSIBILITY.

The following resolutions were adopted by the Fairfield Baptist Association, on the 18th ult. at Essex, Vermont.

1. Resolved, That both the letter and spirit of the gospel are against extortion, tyranny, violence, and all manner of such violence as characterizes American slavery.

2. That as men, and as Christians, we are required by the great law of love, to do our utmost in the use of all means in accordance with the spirit of the gospel, for the speedy removal of that unrighteous system.

3. That American slavery is a flagrant sin, not only against philanthropy and Christianity, but against the cause of universal freedom; therefore, as Americans also—as lovers of justice and equal rights—as keepers of the ark of Liberty, we owe it everlasting opposition.

4. That in the same degree that slavery is national, the sin of it is national—that, as in our nation public opinion is law, every man's influence goes for or against this system—therefore, as individuals we have work to do for repentance and reformation.

5. That while any part of the church is polluted with the iniquitous abomination and stained with the blood of God's poor, all the connexion is contaminated, and accountable—therefore, we have a difficulty in point of church fellowship, with those who voluntarily hold their innocent fellow beings in involuntary bondage as property.

6. That the power of that gospel which is liberty to the captive, and the opening of the prison doors to them that are bound, is peculiarly adapted to the breaking of servile chains.

7. That in this view of the subject great responsibility rests upon the church, but especially upon ministers of the gospel, whose duty it is to preach the whole counsel of God, and show the people their transgressions. ● JOHN IDE, Moderator.

ALBERT STONE, Clerk.

### CHRISTIAN ACTION.

The following resolutions were adopted at the annual meeting at the Hancock and Wayne Conference, Maine, Oct. 7. The resolutions were introduced by Mr. McKee, who said—

While we were aiming to circulate Bibles and Tracts through the heathen world, and to build up our waste places at home, it ought not to be forgotten that a vast portion of our own population are not allowed to receive this charity from the hands of those who are extending it to all the rest of the world; are not allowed to read the word of God, even if they possessed it; and that we ought at least to express our sentiments and feelings in view of their oppressed and deplorable condition.

1. Resolved, that the act of holding human beings, as property, to be bought and sold, is absolutely unjustifiable and highly criminal, and ought therefore, to be immediately abandoned; and that the aspect of the present time demands a full and unequivocal declaration of this doctrine.

2. Resolved, That we sympathize deeply with the two millions of our countrymen who are, not only thus enslaved, but extensively if not entirely deprived of the privilege of reading the word of God, and covered with pagan darkness in this land of boasted liberty and Christian privileges.

3. Resolved, That we approve of all wise and prudent measures tending to deliver our country from the guilt, disgrace and danger of slaveholding; and to raise up our oppressed brethren of color to a full participation in all the privileges, both civil and religious, which we enjoy.

4. Resolved, That those who agree in the sentiments above expressed ought to abstain entirely from all harsh speeches, all abusive epithets, all unjust criminations and unchristian treatment of their fellow citizens, and particularly of one another, on account of difference of opinion respecting subordinate measures—because all such things are wrong and do greatly disgrace and hinder the common cause.

These resolutions were supported by Rev. Mr. Blood, and Rev. Mr. Thurston, and unanimously passed. An earnest prayer was then offered for the slaves, in which all, it is believed, most cordially and heartily joined.

### WHAT TO DO WITH TOBACCO.

We gave our readers a short time since, a scrap then going the rounds of the newspapers, headed, "*What to do with rum.*" The progress of the temperance reformation had awakened not a little anxiety in some quarters it appears lest, in mercantile phrase, ardent spirits *should become a drug*. Happily for the cause of humanity, a way was discovered of putting it to good use by making it—what it ought ever to have been held to be—a drug to poison, not men, but rats and bears with. We are glad to find that other drug—*tobacco*—can be employed to a purpose equally good. We had indeed known long ago, that tobacco would poison vermin, if you could get them to eat it. Well: some one has luckily thought, if there was no worm that crawls the earth so vile as to chew tobacco, perhaps even the voracious ship worm would touch it. And so it has proved. The French have discovered that if the essence of tobacco be mixed with the pitch and tar used in calking and sheathing a ship's bottom, the very worm that can make a feast out of a pine plank, will quit the ship in disgust.—*Christian Gazette*.

**HOTTENTOTS.**—Barrow's description of this tribe of African's is so very different from the idea generally entertained respecting them, and presents them in lights so interesting, that we transcribe it for the information of our readers.

"The person of a young Hottentot is well proportioned, and erect. Their hands, their feet, and all their joints are remarkably small. The color of their skin is that of a yellow brown. Many are nearly as white as Europeans. The color of the eye is a deep chestnut; and the eye-lids, at the extremity next the nose, instead of forming an angle as in Europeans, are rounded into each other, exactly like those of the Chinese; to whom, indeed, in many other points they bear a physical resemblance sufficiently striking. Their teeth are beautifully white. Some of the women, while young, are so well formed that they might serve as perfect models of the human figure. They are a mild, quiet, and timid people; perfectly harmless, honest and faithful; though extremely phlegmatic, they are nevertheless kind and affectionate to each other, and by no means incapable of strong attachments. A Hottentot will at any time share his last morsel with a companion. They seldom quarrel among themselves, or use provoking language."

ROMAN PRIESTS IN SOUTH AMERICA.—DOCT. A. D. Terry of Hartford, has published his "Travels in the Equatorial Regions, of South America." He was accompanied from Panama to Guayaquil by a priest distinguished for profanity and indecency, and he states that a greater part of the ecclesiastics at Guayaquil, lead an open profligate life; women, cock-fighting and gambling in various ways are daily recreations with them. "I once, says Dr. T. visited a monk in the cell of his own convent, who had no less than six game-cocks tied by the leg to various parts of the room; during my stay, he entertained me with a long and animated discussion of their various merits. Shorn crowns, priests and monks, are to be seen in every coffee house, their owners as animated betters in the gambling that is going on, as any in the assembled crowd.

And it is a very common thing for a curate to have a flock of orphan nephews and nieces, the children of an imaginary brother." That is, they are the children of the priest himself, but he calls them the children of a brother that never existed. So much for vows of celibacy. Men take these vows, in order to have a greater variety of machines than they could have under other circumstances. Such is South American Popery. Is there any thing in Paganism or Paganism more abominable?—*Hampshire Gazette.*

#### DIVINE PROVIDENCE.

During the violence of a storm, a traveller implored relief from Jupiter, and entreated him to assuage the tempest. But Jupiter lent a deaf ear to his entreaty. Struggling with the unabated fury of the whirlwind, tired, and far from shelter he grew peevish and discontented. "It is true, (he said,) the gods to whom our sacrifices are offered daily, heedless of our welfare and amused with our sufferings, make an ostentatious parade of their omnipotence." At length, approaching the verge of the forest, "Here," he cried I shall find that succor and protection which heaven, either unable and unwilling to aid me hath refused." But as he advanced, a robber arose suddenly from the brake, and our traveller, impelled by instant terror and prospect of great danger, betook himself to the rigor of the tempest of which he had so bitterly complained. His enemy mean while, fitting an arrow to his bow, took exact aim, but the bow-string relaxed with the moisture, the deadly weapon fell short of his mark, and the traveller escaped uninjured. As he continued his journey, an awful voice issued from the clouds—"Meditate on the providence as well as power of God. The storm which you have deprecated so blasphemously, hath been the means of your pres-

servation. Had not the bow-string of your enemy been rendered useless by the rain, you had fallen a prey to his violence." A sincere confidence in the goodness and wisdom of Providence, is the strongest bulwark in every situation of distress and difficulty.—*Gellert.*

### REVIVALS.

#### REVIVALS AMONG THE BAPTISTS.

ASHFORD, CONN.—Extract of a letter from Rev. Leonard Gage, pastor of the third Baptist church, to the editor of the Christian Secretary.

"On the fifteenth of September, we commenced a protracted meeting which continued seven days. We were assisted by brethren Branch, Hicks, Benedict, Cole, and some others. The Lord was pleased to grant to us his Holy Spirit; and about thirty sinners, before the meeting closed, were bowing before God, and pleading for mercy. Saints were quickened, and backsliders were reclaimed. On Lord's day at the close of the meeting, the ordinance of baptism was administered to five interesting young people.

"There are a number more who are rejoicing in hope; others are inquiring what they shall do to be saved? The work is spreading.

"Eighteen have been added to the church by baptism, two by letter; eleven of which are males from the age of fifteen to thirty. Truly we may say, what hath God wrought. Brethren, pray for us.

WOODSTOCK, CONN.—Rev. N. D. Benedict writes in the Secretary as follows:

"When I removed to this place last spring, I found religion at a very low ebb, and continued much the same until July, when things began to wear a more cheering aspect, and arrangements were then made to hold a protracted meeting, to commence on the first Wednesday in Sept. A weekly prayer meeting, with special reference to that season was appointed, which was very interesting. About this time it was evident that there was a secret, but powerful influence felt by some who had for years indulged hope, but had neglected to make a public profession, four of whom I baptized in August. By this time, a good proportion of the church were considerably revived; at length the time arrived and our meeting commenced, and it was soon evident the Lord was with us. Christians confessed their sins, and cried to God for mercy, and sinners began to feel the necessity of making their peace with God. Before our meeting (which continued nine days) closed, several were rejoicing in hope of eternal life, and since that time a number have found a Saviour precious to their souls, and some are still anxious. Among the converts is a young man who was educated in the religion of Rome, and in days past went to the priest for the pardon of his sin, but when he found Christ, he obtained pardon without money and without price, and is now his delight to declare the wonders of redeeming love. Since our meeting I have baptized twenty-two.

WAKE FOREST INSTITUTE, N. C.—We are permitted through the kindness of a friend to copy from a letter from C. R. Merriam, who is connected with



the Wake Forest Institute, N. C., the following pleasing account of a revival in that Seminary. *Vt. Tel.*

"I have better news in reserve for you. A very interesting revival commenced on the 28th of August. The circumstances of its commencement are briefly these. Some of the students of this Institute, the week previous, had been permitted to attend a camp meeting, which was held about twenty miles from this place. Some of them were pious. The result was that two of them were converted and came back at the time above alluded to. As soon as they arrived they began to exhort their wicked companions and tell them what a dear Saviour they had found. Their affectionate and earnest entreaties to their companions to turn from their sinful ways and embrace the Saviour, caused the stoutest hearts to melt. The flame caught and spread rapidly. This was Thursday. In the afternoon a proposal was made by brother Wait, to hold a prayer meeting in the evening. It appeared that an eventful period was at hand. All the exercises of the school were suspended, and we gave ourselves up to prayer that the Lord would bless our contemplated meeting in the evening. At this meeting, which was the first by appointment, the Holy Spirit was poured out upon us in copious effusion. Not less than fourteen obtained a hope in the pardoning mercy of God. The next day was devoted to prayer and singing and others were converted. The work seemed to progress and become more and more interesting. This state of things continued until Tuesday morning following, when the exercises of the school again commenced. It was ascertained that there were thirty-five converts amongst the students. The work appeared to be of the Lord. A number of the students were very much distressed, as much so as I ever witnessed. The revival with one exception, has been confined to this institute. The holy flame was kindled here and we now fear that it will spread no farther. It is our humble prayer that the Lord would extend his work."

STONINGTON, CONN.—Rev. I. S. Anderson writes in the Baptist Repository :

"The cloud of mercy that has for some time been hanging over Hopkinton, Lebanon, and Mill Town, has for some days overshadowed Stonington, and distilled its blessings upon the people.

We commenced a protracted meeting on the last Sabbath in September and continued it eight days. The members of the church with deep feeling confessed their faults to each other, and to the world; this prepared the way for God's word to have free course and to be glorified. The impenitent witnessing the great solicitude Christians evinced, by their prayers and exhortations for their salvation, could no longer conceal their anxiety for themselves. On the third day it being evident that many deeply felt the importance of their souls salvation, they were requested to manifest it by coming to the anxious seat; and O Sir! with what thankfulness to God did our breasts glow, when we saw the youth of ten, with other far, far advanced in life, pressing forward, and saying in the bitterness of their hearts, pray, O do pray for me! I am undone! what must I do to be saved?

I should judge more than one hundred have at various times presented themselves for prayers. Twelve have dedicated themselves to God for time and eter-

nity. More are ready, and the work is progressing; we continue to hold frequent meetings in the evening.

One touching circumstance I wish to relate, an affectionate wife, beholding so many going forward to ask the prayers of God's people, and seeing her husband apparently careless and unaffected, could suppress her feelings no longer, for she loved him; and rising before the assembly, with touching eloquence addressed him—"For heaven's sake my dear husband look up to God! and then with a streaming eye and heaving breast she requested all who loved God, to pray for his salvation." The effect on all present was astonishing, and I believed it moved his heart, for next morning, much to our joy, he was one of the first on the anxious seat."

It is cause of gratitude that we are authorized to say that a revival of religion is progressing in Berlin. (NEW BRITAIN.) A brother from that place, who is engaged in labors incident to such a work, desires, in behalf of the church, the fervent and unceasing prayers of the saints, that God would in mercy extend the outpouring of his Spirit, to convince of sin, of righteousness, and judgement to come, till the multitude who oppose themselves shall submit to the Lord and be saved.

The church in MANCHESTER is sharing a similar blessing. A ministering brother who spent the last week with them in untiring labors, informs us that a good number give evidence of a saving change, and many are inquiring for the bread of life, being bowed down under a sense of sin. Bro. D. Bennett, the pastor, is incessantly engaged, the church awake to its labors, and both would be grateful for the assistance of any minister who could devote himself a short time to their aid. May some one who possesses the spirit of the work throw himself into the field, reap, receive spiritual wages, and gather fruit unto eternal life.

We do hope that Christians who read these notices, will not forget to plead earnestly with God for a copious rain of his grace in each of these interesting sections near us.

Since writing the above, we hear from Stonington-borough, that the church in that place is blessed with an effusion of the Holy Spirit, and that souls were seeking the Lord, sorrowing for sin. We know not the extent of the work, but hope it may be extensive and long continued.—*Hartford Ch. Sec.*

## Obituary.

"Man giveth up the ghost, and where is he?"

### DIED.

In this city, on the 4th inst., Mrs. Eliza Brown, aged 30, widow of the late Mr. Cephas Brown.

In this city on the 6th inst., Mrs. Lucinda Bishop, wife of Leut Bishop, Esq. aged 63 years.

In Woodbury, on the 1st instant, Hon. John Strong, Jun. aged 48, Judge of Probate of Woodbury district.

In Goshen, on the 31st ult. Mr. Abraham Wadhams, aged 78 years.

In Goshen, on the 24th ult. Mary Marana, aged 15 years, daughter of Mr. Horace Bucl.

In Bethlem, on the 29th ult. Nathan Jackson, Esq. aged about 50.

In New-Preston, on the 2d inst. Mrs. Mary, wife of Deacon Clark Hatch, aged 74.

## Poetry.

## ODE

*Occasioned by the sailing of the ship Ninus, for Africa, from Norfolk, on the 153d Anniversary of the landing of WILLIAM PENN, with emigrants to form a Colony at Bassa Cove.*

A ship came o'er the ocean,  
When this Western World was young,  
And the forest's solemn shadow  
O'er hill and valley hung.—  
It came; o'er trackless billows,  
The *Man of Peace* to bear,  
And the savage chieftain eyed him  
Like lion in his lair.  
But 'neath the o'erarching Elm-tree,  
An oathless trace was made,  
And the ambush wild no more sprang  
From out the leafy glade,  
Nor the dread war-whoop startled  
Lone midnight's slumbering band,  
For red men took the law of love,  
As from a brother's hand,  
And they blessed him w<sup>h</sup>o he founded  
This City of our love,  
Where now we strike the lyre of praise  
To Him who rules above.

A ship its sail is spreading,  
For that far, tropic clime,  
Where nursed by fiery sun-beams,  
The palm-tree towers sublime,  
It seeks that trampled nation,  
To every ill a prey,  
Whom none have turn'd aside to heal,  
When crush'd in dust she lay,  
It seeks that mourning mother,  
Whose exil'd children sigh,  
In many a stranger region,  
'Neath many a foreign sky,  
It brings them, fraught with blessings,  
Back to her bleeding breast,  
Heaven's peace and Christ's salvation,  
And Freedom's holy rest.  
Haste, haste, on snowy pinion,  
Thou messenger of love,  
For those who sow the seed thou bear'st,  
Shall reap the fruit above. L. H. S.

The following is a hymn which was sung not long since at an Infant School exhibition in Liberia, in Africa.

## THE ORPHAN.

My father and mother are dead,  
No friend or relation I have;  
And now the cold earth is their bed,  
And daisies grow over their grave.

I cast my eyes into the tomb,  
The sight made me bitterly cry;  
I said, and is this the dark room  
Where my father and mother must lie?

I cast my eyes around me again,  
Iu hopes some protector to see;  
Alas! but the search was in vain,  
For none had compassion on me.

I cast my eyes up to the sky.  
I groan'd though I said not a word;  
Yet God was not deaf to my cry,  
The friend of the fatherless heard.

Oh yes—and he graciously smil'd,  
And bid me on him to depend:—  
He whispered—fear not, little child,  
For I am thy father and friend.

## HUMILITY.

The soul of a true Christian appeared like such a little white flower as we see in the spring of the year, low and humble on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were in a calm rapture; diffusing round a sweet fragranc; standing peacefully and lovingly in the midst of other flowers round about; all in like manner opening their bosoms to drink in the light of the sun. There was no part of created holiness that I had so great a sense of its loveliness as humility, brokenness of heart and poverty of spirit; and my heart panted after this—to be low before God, as in the dust, that I might be nothing, that God might be all, that I might become as a little child.

## CONVERSION FROM POPERY BY MEANS OF A TRACT.

The Baltimore Lutheran Observer states that the late Mr. Joseph Hartz, of Frederick, was trained a Catholic; but, on the death of his father, the requirements to PRAY and PAY for the repose of his soul in purgatory, led him to examine the subject; and a Tract proving from the Bible the falseness of the doctrine, convinced him. No glosses of Roman priests could satisfy him. His eyes were opened. He saw that he must be "born again;" and that there was no other way of salvation but through Jesus Christ, the "only mediator between God and man." He fled in raptures to the dear Redeemer; renounced earthly friends for him; united with the Lutheran Church; and after giving bright evidence of his acceptance, departed this life February 1st, aged 29.

Tract Mag.

Calvin's Sermons; Luther's Sermons; Lives of Luther, Cramer, Mitchell, of the Apostles; Clergyman's Orphan; Diffusion of Knowledge; History of the Bible; Foster's Essay on the importance of Religion; Palestine; Egypt; Philosophy of Moral Feelings; Popular Guide; Uncle Philip's Evidence of Christianity, and Natural History; Evening Walk, a new book from the press of the American Union, lately received and for sale at the S. School Depository, No. 107 Chap. & NEW-HAVEN, Nov. 15, 1834.

## TEMPERANCE NOTICE.

The Annual Meeting of the New-Haven County Temperance Society, Eastern District, will be held at East Haven on Tuesday the 18th of November, 1834.

SAMUEL W. DUDLEY, Sec.

TERMS.—To city subscribers, delivered, \$2 50. in advance. To mail subscribers, \$2 in advance; \$2 50. if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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